Volume LXXIX CHICAGO, February 7, 1918 Number 23

UNITY

Freedom, Fellowship and Character in Religion

MANDY'S TRIBUTE TO LINCOLN.

Dair jes' wus me an' Mandy on de place hyeah all alone,
De chillin dat wus livin' had all lef' us w'en dey's grown.
W'd saved a lil money, an' w'en Mandy said to me,
"Afore de Master calls us daih's one place I'd lak to see;
De restin' place of Lincum," w'y I somehow couldn't speak,
—Jes' drawed huh close beside me, kissed de teahdrops f'om huh cheek
I knowed she couldn't stan' de trip, but let huh hab huh way,
And so we reached de sacred spot a yeah igo today.

De snow was lyin' on de groun', de win' was raw an' col'.
I put my coat aroun' huh 'cause sh'e feeble lak an' ol'.
De sun cum out ob hidin' an de ol' red, w'ite an' blue
Wus wavin' proudly overhaid, an' actin' lak it knew
Dat Mandy, deah ol' Mandy, so good, so kin' an' brave,
Had cum to put some posies on ol' Marsa Lincum's grave.
An' kneelin' daih upon de groun', she off'ed up a prayeh
Dat mus' have teched de heart ob de recordin' angel daih.

An' as I led huh f'om de place de flowehs seemed to smile,
She un'erstood, an' answered back, "In jes' a lil while."
De springtime cum an' mockin' birds were singin' as befo',
An' ivy vines a clinging' still aroun' de cabin do
But Mandy neveh heahs de birds, or knows de ivy creeps,
In yonder chu'chyard wid huh hands across huh bres' she sleeps.
An' so I'm strewin' flowehs on huh grave de ve'y way
She did on Marsa Lincum's, jes a yeah igo today.

HARRY ANDERSON.

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXX. THURSDAY, FEBRUARY 7, 1918 NUMBER 23

LINCOLN.

As long as—out of blood and passion blind—
Springs the pure justice of the reasoning mind,
And justice, bending, scorns not to obey
Pity, that once in a poor manger lay,
As long as, thrall'd by time's imperious will,
Brother hath bitter need of brother, still
His presence shall not cease
To lift the ages toward his human excellence,
And races yet to be
Shall in a rude hut do him reverence
And solemnize a simple man's nativity.

From Centenary Ode. —*Percy MacKaye.*

It is said that Norman Angell's "The Great Illusion," published in 1910, has been translated into twenty different languages, including Chinese, Hindu and Bengali. Next to the monumental work of M. Bloch this is the most masterful one-volume exposition of the war fallacy obtainable in current literature.

An earnest preacher friend accompanies twelve new subscriptions to UNITY with the word:

UNITY is making some staunch friends in the San Joaquin Valley. I hope you will be able to go right ahead with the policy you pursued in 1917. So far as I know UNITY is the only religious paper in Christendom that has stood unequivocally for peace. In the name of the great Gallilean prophet and in behalf of all pacifists I say, "Long live UNITY!"

The Great Adventure is a very small monthly leaflet of four pages published in Los Angeles with Luke North as editor, but it is well named. It stands for a very big thing. It hopes to establish Democracy by recovering the land from the hand of monopolists and putting the same at the service of the toilers. "Single Tax" is its slogan. By this sign it seeks the way to peace and an end to Kaiserdom forever.

The Vedic Magazine for September, published in Lahore, India, contains an indignant resentment against some Christian weekly that has said "social service in India is impossible while the caste system remains." The editor resents this "sarcastic cant flung at Hinduism." The retort of this Hindu to his Christian critic is "you're another." Alas, it is true, but help comes to neither from this mutual recrimination. Is it not the part of wisdom to admit the sorry facts on both sides of the line. The battle is not between Hinduism and Christianity, but between the free and freeing souls and the enslaved of convention and tradition in both the Hindu and Christian camps. The same paper has an able article on the "Dramatic Unities." May the magazine in the future contain many articles on the religious unities, the ethical harmonies, the real brotherhood, the human brotherhood that now exists.

The passing of Reverend Elijah A. Coil of Marietta, Ohio, was sudden to his friends and carries sincere sorrow to the wide circle of friends who had learned to be tutored by his sane mind and strengthened by his valiant spirit. Mr. Coil was a student at Antioch when the Editor of UNITY was one of the trustees. He graduated into the pastorate of the Christian Church at Yellow Springs, thence into the Unitarian ministry at Cincinnati, and lastly for many years at Antioch, Ohio. Through all these years he was a welcome contributor to the pages of UNITY, a loyal, persistent and devout sympathizer with the causes that UNITY has tried to stand for. A modest, self-effacing, efficient missionary of the larger brotherhood has passed on, leaving a sense of loneliness and loss in the heart of the present writer.

The Christian Commonwealth, published in London, now almost the official organ of the City Temple movement of which our friend, Joseph Fort Newton, is the successful mouthpiece, is naturally enough militant. It indulges in denunciations of the German war power to the point of supreme bitterness. It reciprocates the Hymn of Hate. It prefers the word "Huns" to Germans. Yet this paper sets an example of openness which the would-be religious papers of America would do well to follow. It permits T. Rhondda Williams to conduct a weekly department entitled "From My Point of View," where he champions unequivocally the cause of the pacifist, which he is disposed to interpret fairly. In the issue of January 9 he says:

I suppose there are pacifists and pacifists. All I can say is that I do not know personally any pacifists who advocate the surrender of the Allies to Germany, nor any who want us to go out of the war without regard to what other Powers may do, nor any who want to bring the war to an end without care as to the terms on which it is concluded. If there are any "peace-at-any-price" men about, I have not come across them. I am told that there are people in this country who would welcome German victory. Not being able myself to conjecture on what ground, I made inquiries, and the answer was somewhat like this: There are people in this country who have had very lucrative businesses with Germany, and who think that if the Germans won these businesses would of course continue, and that if the Allies won there would be a boycott of Germany and these businesses would be lost. If there are such people, I would point out that they are not pacifists.

Professor L. P. Jacks, under the title, "Loyalty Once More," in the February *Atlantic,* pays at once a glowing tribute to his old friend and colleague Josiah Royce, "the philosopher of loyalty," and prophesies the time when the voice of this angel of loyalty will preach "enmity into friendship." He says, "Oppositions, when pushed to the extreme point, develop the principles of their own reconciliation." We believe he is right when he predicts "that great revulsions of feeling will take place in both camps on the conclusion of the war." He assumes that "there are tolerant men in both armies." He displays an insight so strangely lacking among the war leaders in the United States that "no form of military triumph is possible to Germany which would enable her to fulfill any of the evil dreams with which she entered upon the conflict. Her victory would leave her faced with problems which she could not solve and before which she would inevitably fall." He further says that "the true ideal of democracy is an ideal of goodwill, a fellowship of faithful souls," and he predicts the erection of monuments in the great cities of all the belligerents *"to the memory of the mighty hosts of the fallen, on which no distinction will be drawn between friend and foe."* And "on American soil at least," he adds, "there ought to be erected some tablet or piece of stone on which he (Josiah Royce), who taught us to believe in the great community and the millions who died to make it real may be commemorated together."

Pauline K. Angell prepared for the Woman's Peace Party convention, held on February 1, 2, an exhibit which ought to be closely studied by cabinet officers, diplomats and law makers. She has arranged in five parallel columns the peace terms proposed in January, 1918, by Lloyd George, President Wilson, British Labor, Von Hertling before the German Reichstag and Czernin before the Austrian Reichsrat. The British Labor declaration represents a joint meeting of the Parliamentary Committee of the Trades Union Congress, the Executive of the Labor Party and the Co-operative Parliamentary Representation Committee. The opinions are arranged under the following heads: Open Diplomacy, Free Seas, Free Markets, Disarmament, Colonial Claims, Russia, Belgium, France, Austria-Hungary, the Balkans, Turkey, Poland and League of Nations. Lloyd George is regretfully silent on Open Diplomacy, Free Seas and Free Markets; British Labor is silent on Disarmament, the Balkans and Poland; Von Hertling and Czernin are silent on the Balkans, while in all the other lines the difference seems to be a matter of phrasing rather than fundamental disagreement. It is largely a matter of editing. These statements, made almost simultaneously, certainly without consultation and probably without knowledge of what the others were going to say, invite further consultation, demand constructive interpretation, and every day's delay in such diplomacy throws great responsibilities upon all the parties involved.

Out of the varied relations of men and nations, arises a spirit of co-operation, mutual trust and mutual dependence extending far beyond the borders of any sovereign state. This world-feeling is known as Internationalism, a widening of Nationalism to embrace the general welfare of humanity. It is not opposed to Nationalism except in its narrow and selfish aspects. It makes patriotism "planetary" instead of nativistic. Its impulse is well indicated in that phrase of Goethe, the motto of the "Corda Fratres,"* "Above all Nations is Humanity."

It is usually assumed that nations as we know them, democratic or otherwise, represent the last word in political organization. But this theory of nations has undergone great changes in the course of history, and the present impulse towards federation and arbitration presages still greater ones to come. Nationalism is on trial. Federation, successfully demonstrated in the United States, points the way forward.

All important human interests, science, education, literature, art, trade, transportation, banking, justice, overflow all geographic boundaries. Every man of extended activities has now become to a degree a world citizen. Only political affairs, government and taxation, remain rigidly national.

Internationalism is not identical with Cosmopolitanism. The cosmopolitan claims to be at home in all regions alike—"a man without a country." The point of view of the internationalist involves no denial of home or race. To shed all trace of nativity, is to lose, not to gain. Something should be *added* to love of country, not taken away.

Just as patriotism does not debar love of one's family, so internationalism does not debar love of one's country. It should give it a broader basis and a higher purpose. It should not demand anything which would be harmful to others, but progress in that excellence which is gain to the world. (Bertrand Russell.) D. S. J.

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* The International Society of University Students.

"One Word More"

Perhaps we have been overstepping the bounds of editorial modesty in printing from time to time words of encouragement and endorsement picked out of our private correspodence. Of course, all the letters that come to the editorial table are not commendatory and the many new subscribers that come to us are balanced by a few who ask to be retired from our list for "conscience sake," some with words of sorrow, others with words of indignation and condemnation. We also realize that some friends suspect us of unfair treatment to the "other side." We plead guilty to the charge that the columns of UNITY have been dedicated to the war against war. Two facts justify this partiality in the editorial mind:

First, the necessary limitations of our small paper. It is a weekly effort to put a quart into our pint cup. Second, the obvious fact that the press, daily, weekly and monthly, of our country is constantly flooded with the arguments and apologies for the war. Pulpit, platform and the printed page almost universally welcome any word on the military side, however hastily or crudely spoken.

We realize the apparently hopeless minority for which we speak. We realize also how our position offends the high idealism and devout hopes of many millions of sincere, earnest and learned people. We realize how almost hopeless it is to make ourselves understood, much less to justify our position, which is first, last and all the time a position against war as a means of settling international disputes in the Twentieth Century of the Christian era. However it may have been in the past the present advance towards internationalism, the emphasis on the unity of the human race urged by science, commerce and prophecy, offers, nay demands, an application of the better way in the present emergency. The only effective way to fight Prussianism, to dethrone Kaisers and to make Democracy safe throughout the world is to apply to the present calamity the better way, which is growing clearer and clearer every day, the way that is almost formulated by a consensus of utterance of all the belligerent forces to end the war, not by more fighting, but by negotiation. To find the peace that restores harmony to the distraught world by way of the trenches is as we see it, a long, gruesome, desperate way; but to bring it by the way of diplomacy, mutual concession, oblivion of the past and hope for the future seems to us to be a short way. It is almost here.

A much esteemed friend thinks that if we had lived in Greece when it was threatened by the Persians, we would have been criticizing Athens! Or if we lived in the time when the Mohammedan armies were on the verge of crushing Christendom we would have been criticizing Charles Martel and his rough warriors. Perhaps so, we cannot tell! But we deny the parallelism. Much has happened since the days of Xerxes or of Charles Martel. The great triumphs of the printed page, the resources of universities and libraries, international conferences without number, the telegraph and the camera, submarine cables and wireless telegraphy are benignant triumphs of brotherhood notwithstanding submarine destroyers and bomb-dropping aeroplanes. If this is to be the last war we must seek some way of finishing it other than by warlike methods. Bloodstained swords are gruesome witnesses against the pleadings of reason and the appeals of love. Our friends who think that "the only way to defend ourselves against vast fleets and armies in the future is to conquer now" seems to us to overlook the power of the other forces that have been at work in the world through the unnumbered millenniums; the forces that culminate in what we call civilization, science, ethics, religion—choose what word best represents the highest. These are the real foes of Prussianism, To meet the Kaiser on his own ground, using his weapons, is to justify his contentions. Christendom has gone armed for eighteen centuries, thereby missing, as we believe, the essence of the Master's message. We believe the times are ripe for Christendom to trust the other weapons, to enter into the higher resistance, overcoming evil with good.

Believing this, UNITY dares not retreat or cease in its "war against war," believing that in this warfare it offers the greatest resistance to monarchy, aristocracy, autocracy, plutocracy and all the other "ocracies" that are opposed to Democracy and menace the rights of the common people, of all peoples. All the belligerent nations appeal in vain for help from the "God of Battle." The Divine seems dumb because he respects not battle lines. He is on the side of gentleness and mercy. He is with the sincere and speaks to the simple in heart and the simple-minded on both sides of the battle lines and in all the trenches.

If the trench men were consulted this war would soon cease. Those who sit in war councils, who are mustering the soldiers must eventually hear and heed the cry of those sobered by serving, whose judgments are clarified by courage. Millions of soldiers and the many more millions of soldiers' mothers, fathers, wives and children are calling for the higher heroism, listening for the most heroic call of this age. May the bugles soon be heard along all the battle lines. Heaven speed the commands: "Cease Firing! Ground Arms! Salute your foe! Join hands in the larger Brotherhood!"

What the Pacifist Is!

III.

The Pacifist, as we have seen, is a man who has an opinion, based upon reason, that war, like pestilence or famine, is an absolute evil. This does not mean that he denies that war is ever attended by, or is productive of, good. He knows as well as anybody that war stirs to heroic action many of the sublimest virtues of the soul; and results in certain incidental benefits, such as the abolition of slavery in the Great Rebellion. He simply affirms that war is not justified by these facts, any more than the burning of London was justified by the fact that the flames, which consumed houses and lives, destroyed as well the contagion of the plague. Whatever its relative advantages, war remains to the Pacifist an absolute evil.

But the Pacifist has something more than an opinion. As we saw last week, he is moved by his conscience quite as much as by his intellect. A moral judgment is here involved, and war thereby classified, with slavery and murder, as not only an evil but a wrong. This means deep questions of God and the soul, high laws of love and brotherhood, august testimonies of the prophetic spirit. The challenge of duty at once is sounded; the problem of conduct brought straightway to the fore.

This brings me to my third and last word in positive definition of the Pacifist. The Pacifist is an idealist who, true to the very essence of idealism, refuses, in action as in thought, to compromise on this issue of war. His distinction from the ordinary "peace man" is well indicated by a recent editorial in *The Advocate of Peace,* the official organ of the American Peace Society. "At eighteen minutes past one o'clock, Friday, April 6, 1917," this statement reads, "something happened to the world. On that day and hour the President of the United States signed a resolution which had been passed by both houses of Congress, a resolution which officially declared the state of war which had been thrust upon this country. This momentous act altered completely the bases upon which we fashioned our daily behavior prior to that action. It seems difficult for many to grasp this fact, but it is a fact which must be grasped."

The Pacifist is perhaps chief among those who find it "difficult . . . to grasp this fact." Nay, he finds it impossible! It is true, of course, that "something happened to the world" on the early afternoon of April 6 last. But that "something," unspeakably "momentous" as it was, did not alter by so much as the width of a child's eye-lash "the bases upon which we fashioned our daily behavior prior to that action." Those bases remained the same as they have been since the beginning of history—namely, the great foundation principles of justice and goodwill. As well talk of moving or changing these by a fiat of Congress, as well talk of halting the stars in their courses, or binding the rise and fall of the tides. Certain things are *so,* beyond the power of any man, or set of men, to suspend or abrogate; and not more surely among these things is the physical law of gravitation, than the spiritual law of love and brotherhood. Not "the bases upon which we fashion our behavior," but the attitude of certain men toward these "bases," is what was "altered" by the declaration of war. These men agreed that for the period of the war, these unchanging "bases" of the moral life should be ignored or defied. But not so the Pacifist! He stands like the "bases" of behavior, unaltered. He insists that the commandment, "Thou shalt love thy neighbor as thyself," is as good today as ever; and he acts accordingly!

This does not mean, be it noted, that the Pacifist is an obstructionist, or slacker, or traitor, in time of war. There are certain things, of course, that he cannot, and will not, do. These may be summed up, perhaps, as the things from which a minister of religion, by virtue of his profession, is curiously exempted by law! In a nobler way it may be said that the Pacifist will not do evil, even in order that good may come. But there are a hundred and one other things which he will gladly do for his country in war time, as in peace time—and these the very things which make for the higher interests not only of a single country, but of humanity as a whole!

The Pacifist is above all things positive, affirming, constructive. No greater mistake could be made than to think of him as negative, or destructive. The things which he will not do are themselves in their very nature destructive, and as such the real obstructions to the one end which all men are seeking this day—an ordered and peaceful world. The Pacifist may perhaps be best described as the unceasing builder of this world. He it is who seeks not indirectly but directly, to recreate society. Like the man of Nazareth, he takes the rule of love as the sole talisman of salvation, and commends it unceasingly to men. We are told that the priests and military governors condemned Jesus as a menace to his day. How vainly two thousand years have testified! Such condemnation the Pacifist does not fear! For such testimony the Pacifist is content to wait!

JOHN HAYNES HOLMES.

Are We Going to Stand by Our Real Guns?

The Public (New York) in its issue of January 25th had an editorial on "A Call to Liberals" that ought to be read by every religious liberal. It shows in a clear-cut way the line-up that is foreshadowed on the paramount issue of an enlarged democracy in the United States after the war, as well as in the carrying through of President Wilson's ideals for the war and the peace that is to come. If there are forces in this country that promise to set their influence against these ideals, those who are for them, heart and soul, should not only know what they are but equally that they are. For the large consensus of loyal public opinion in support of the war is rooted in what have been designated aptly as the "moral aims" of the war. Of course those aims are from some points of view ultra-idealistic and are grounded in a deep faith in the democratic spirit of the people in this country.

But the issue is, do we of the United States intend to stand by our real guns—our passion for the dethronement of militarism, the elimination of the economic causes of war, and for a secure organization of a league of peace? Are those the things that justify the war in any degree? Are those the things that if they can be achieved will condone in part for all the horrors and losses and sufferings of the war?

If so, then we must be on guard, firmly and faithfully, lest these things be taken away from us even before the war ends. That means that carefully and persistently certain groups of powerful men are engaged in a propaganda for disclaiming our sincerity, in view of the moral aims we have set up, in that they desire to commit the nation to a militaristic policy under the guise of an innocuous universal military service. And not infrequently they betray their motives by openly suggesting that we need to adopt such a policy to safeguard our commercial interests in the world after the war. Shades of Prussia!

Shall we innocently and *basely* submit to such a proposition? Or shall we constructively and passionately push to the uttermost the gospel of fundamental democracy, of permanent peace, and of an organized world?

FRED A. MOORE.

Church of the Redeemer, Chicago.

Democracy and Intolerance

Ignorance and intolerance, twin weaknesses, are found among all people in the mass. It is the function of democracy to eliminate both these evils, through popular education and training in responsibility. It may be a slow process but there is no other way. That "mob-mind" or "herd-instinct" tends to prevail in an ill-informed or wrong-headed democracy is one of the commonest counts against popular government.

It is doubtless true, as Professor Sumner has asserted:

> A democratic government is in greater danger than any other of being paternal, because it is sure of itself and ready to undertake anything, and its power is excessive and pitiless against dissentients.

The remedy for this as for all other abuses of freedom, is more freedom, larger experience and larger responsibility. It is certain that every abuse of authority will evoke from the mass leadership competent to correct it. It cannot be strongly asserted that advance movements do not arise from the mass of men, as such, but from individuals within the mass capable of individual thought and action. The leader in democracy must stand above all "herd-instincts" and provincial traditions.

> It is only for the man who has arisen from the blind delusions of the mass, who has attained his true self that liberty has a meaning. When personal consciousness separates itself from the merely tribal consciousness—there is the birth of liberty . . . Liberty means progress, the liberty of personalities to be themselves, to rebel against the mass-life, to repudiate mass-thinking, to shatter the folkways, to be leaders, teachers, prophets . . . Search history and you will find not a single value that is permanent, that is valid, that has some chance of being in touch with the inner meaning of the universe but this personality, free personality . . . The eternal things are personal and lonely things. (The Seven Arts.)

> There will never be a really free and enlightened state until the state comes to realize the individual as a higher and independent power from which all its own power and authority are derived and treats him accordingly. (Thoreau.)

> A free government with arbitrary means to administer it is a contradiction, a free government without adequate provision for personal liberty is an absurdity, a free government with uncontrolled (military) power . . . is a solecism. The government was not constituted for such purposes. Framed in the spirit of liberty and the love of peace, it has no powers which render it able to enforce such laws. This attempt if we rashly make it, will fail and having thrown away our peace we may thereby throw away our government. (Daniel Webster, 1814.)

—David Starr Jordan.

THE FAITH OF CHRIST'S FREEMEN.

Our faith is not in dead saints' bones,
In altars of vain sacrifice:
Nor is it in the stately stones
That rise in beauty toward the skies.

Our faith is in the Christ who walks
With men today, in street and mart:
The constant Friend who thinks and talks
With those who seek him with the heart.

We would not spurn the ancient lore,
The prophet's word or psalmist's prayer:
But lo! our Leader goes before,
Tomorrow's battles to prepare.

His Gospel calls for living men,
With singing blood and minds alert:
Strong men, who fall to rise again,
Who strive and bleed, with courage girt.

We serve no God whose work is done,
Who rests within his firmament:
Our God, his labors but begun,
Toils evermore, with power unspent.

God was and is and e'er shall be:
Christ lived and loved—and loves us still:
And man goes forward, proud and free,
God's present purpose to fulfill.

THOMAS CURTIS CLARK.

THE PULPIT

Studies in Modern Mysticism
II.
The Brahmo Samaj

The New Hinduism in the East

Sermon Preached January 13, 1918, in Abraham Lincoln Centre, by Jenkin Lloyd Jones.

Stenographically reported by Miss May Johnson.

In the joy of life, in the power of living we give thanks this morning. May we recognize, Father, the mighty sweep of thy providence, the on-flowing life of thy universe, that with storm and sunshine, winter snows and summer flowers links together the seasons, holds in a common bond the planets, ties in one embrace all the children of men. Help us Father, to realize that this is an "age on ages telling that to be living is sublime." Forgotten be the things that divide as we live in the presence of the infinite life, which reveals itself in ever changing forms and ever growing ideals, found in the thoughts and loves of men. Amen.

I am to talk this morning on the Brahmo Samaj, a movement of the new India. Rest assured there is a new India. India is the cradle of religions, it is the mother of Bibles, the home of the prophets and the sages. It is the birthplace, with one exception, that of Sokrates, of all the great religious teachers of the world. India is still on the map with its four hundred millions of people, with its vast and interesting territory, with its resources scarcely touched by the accents of modern science and the skill of modern commerce and industry. India is still confronted with the largest problem of appreciation and appropriation of any section of the world. We talk about our race problems, we talk about our population being a heterogeneous mass, we count our immigrant and race problems, which some think appalling, of assimilating and ameliorating diverse people, but the problems of the United States are easy compared with the more profound problems of India.

India now counts among its loyal citizens, devout constituencies, representatives of at least six of the seven great religious systems of the world. In India Hinduism, Buddhism, Islamism, Parseeism, Judaism and Christianity are gathered together and this togetherness has already achieved what Europe and America have failed thus far to achieve, a practical fellowship, a peaceful neighborliness between these mighty tides of devotion. The new India has set for itself no smaller a task than to nurse a national life without demolishing or obliterating or intruding upon the rights and potency of any one of these great forces.

"New India" is the title of a periodical that comes regularly to my table. It is largely a child of the movement of which I would speak this morning entitled the Brahmo Samaj. Brahmo means worshipper of God. Samaj is a society, the equivalent of our word church. It is a society of God worshippers, a theistic church, a church that has set for itself the task of uniting on the common grounds of faith and fellowship representatives of these great systems that I have mentioned, uniting them in loving embrace. Their banner is the banner of good will on which you will find the symbols of Christianity, Judaism, Mohammedanism and Hinduism. There is the Cross, the Crescent, Star of Israel, and the harp shaped symbol of the Hindu faith.

This movement of the Brahmo Samaj, the theistic church of India, is the most modern of all the great thought movements born in the vast and ancient Orient. Its story is almost within the memory of those now living. It began to assume shape with the beginning of the nineteenth century. The first "Praying Club" was organized in 1816. This club consisted of a band of young men, very young men, who met weekly in an upper chamber to sing hymns and to study the sacred scriptures of the Hindu. The first organization looking towards a religious body, the first Samaj, was organized in 1830. Its creed is one of the broadest of the world, absolute theism. From the start it turned its face against idolatry, bigotry and partisanship. It was and is an intensely spiritual movement. It never was a large movement. Perhaps ten thousand adherents are more than could now be counted in all the world. Most of its constituencies and organizations center in and round Calcutta.

Its story so far as we are concerned this morning is told biographically in the story of three men. Three great prophets of the spiritual life: Rammohun Roy, Keshab Chunder Sen and Mozoomdar. Can I give you a thumb nail sketch of these three marvelously illumined and illuminating men whose radiance overreached the boundaries of India, quickened and warmed the life of Europe and America, particularly the English speaking constituencies of Europe and America, because these new men received and appropriated what fresh life and light the British Empire was able to inject into that ancient country. Alongside of the greed, the cruelty and the murder which followed in the wake of the English army went the benedictions of western scholarship, the wealth and inspiration represented by the names of Sir William Jones, Monier Williams, Edwin Arnold and others.

Rammohun Roy's dates are 1774 to 1833. His was a short life of fifty-nine years. He was born in a small obscure town in Bengal. His father was a small land owner. He was from the start a precocious and a precious child. It seems that his home environment was more Persian than Hindu. He early became a master of the Zend language, of the Koran written in Arabic, and of course learned the Sanskrit which contains the wealth of the Hindu scriptures. He also mastered Greek, Latin, Hebrew and English. At sixteen years of age he wrote a book on "The Idolatrous Religious System of the Hindu." He here set himself against idols and the tyranny involved by the caste system of India. This book as translated when he was sixteen years old so shocked the stiff conservatism of India that his father disowned him and for three or four years he held an official position in the English bank of Bengal. In 1825 there appeared from his hands a book that created a sensation on three continents, Europe, America and Asia, a book that is now exceedingly rare. My copy is worn and weather stained. The title page reads, *"The Precepts of Jesus, The Guide to Peace and Happiness, Extracted from the books of the New Testament ascribed to the four evangelists, to which*

are added, The First and Second Appeal to the Christian Public, in reply to the observations of Dr. Marsham of Serampore." This young Hindu scholar, conversant with the scriptures of the great religions, Buddhist, Mohammedan, Parsee, Jewish, Christian and the Hindu, was so impressed with the ethical beauty and spiritual loftiness of the New Testament that he compiled therefrom its ethical and spiritual precepts for the benefit of the Hindu people. He eliminated therefrom the miraculous and traditional elements which only a Jew or Christian could accept or understand. The book was profoundly misunderstood both by his own people and the Christian world. The Christian missionaries promptly resented it. They said it was leaving out the essential saving elements of the gospel. They deplored any assembling of the ethical and spiritual precepts of Jesus omitting what they considered the sacrificial function of the Christ.

Here we have the curious spectacle of a young Hindu pleading with masterful ability with Christian missonaries for the dignity and the power of the words of their Christian leader, Jesus. On the other hand his own people were as shocked as the Christians, it excluded him from the confidence of his family and thus expedited the movement that was precipitated into the Brahmo Samaj, this Church of God. This book bears on its title page the date of 1825.

But this Hindu scholar did not stop here. He proceeded to reveal to his own people the wealth of their own scripture as interpreted in the light of modern intelligence. He translated many of the Upanishads. He visited England and France, receiving a famous reception in London, where representative of the Catholic, Episcopalian, Jewish and Protestant sects met under almost royal patronage to do him welcome. In 1833, as he was about to return to his native land, he was seized by the cholera in Bristol, died, and is buried there. A tomb has been erected over his grave by one of the numerous Tagores of whom now, the latest, we are so often reminded.

My second story is that of Keshub Chunder Sen. He lived only forty-six years, from 1838 to 1884. He was born in Calcutta. He was a high caste Brahmin. He early became proficient in English letters. He also for a time held a clerkship in the Bank of Bengal. He studied western philosophy with the help of such men as Sir William Hamilton, Victor Cousin, J. H. Newman and our own Emerson. He joined the Brahmo Samaj at nineteen and began to preach at twenty-four. He became editor of the *Indian Mirror,* which was a weekly when he took hold of it but in his hands it became a daily. He took the Brahmo Samaj farther than any of his predecessors had dared to go. He declared the foundations of his temple to be as follows:

1. The universe is the temple of God.
2. Wisdom is the pure land of pilgrimage.
3. Truth is the everlasting scripture.
4. Faith is the root of all religion.
5. Love is the true spiritual culture.
6. The destruction of selfishness is the true asceticism.

He lectured on "Jesus Christ, Europe and Asia." He became the champion of Jesus the Nazarene, because of which he was excluded from his own people. Feeling the power of western thought he insisted upon putting the Man of Nazareth into his line of prophets and seers. He visited England in 1870 and again in 1882 and carried his itinerary this time to America. He was the honored guest of Boston, particularly of the Unitarians. Emerson delighted in him and understood him. But when he returned to England after so warm a reception in America, he said, "I came here an Indian and I go back a confirmed Indian. I came here a theist and go back a confirmed theist. Your Christianity seems to me to be cold and hard and formal." When back in India he arraigned the sectarianism of the West and placed it over against the caste tyranny of the East.

And now for my third story. After Sen's death a cousin of his, a young man whom some in this presence have heard with delight, made three visits to America. Mozoomdar's father died when he was nine years old, his mother when he was nineteen. His own marriage was to a child-bride, but in his case, as he gladly testified, it proved a spiritual marriage full of joy and blessing. He joined the Brahmo Samaj at nineteen and went a step farther than his predecessors. He and Sen at a great public reception took their wives along and that caused a schism, even in Brahmo Samaj. They were not yet ready to give the western recognition to woman out of the home.

In 1883 he made a trip around the world. He was a missionary to England, to America and to Japan. In 1893 he was the orator *par excellence* of the Parliament of Religion. Those of you who remember that far back will remember that the questions which oftenest met our ears in the halls of what we now call the "Art Institute," were "Where is Mozoomdar going to speak? When is Mozoomdar going to be heard again?" And whenever and wherever he spoke the delighted throng gathered. He spoke in Chicago, Boston and back in San Francisco, always to multitudes that were profoundly stirred by his appeals. The secret of his power was not far to seek. It was not only that he had a compelling presence, a beautiful face, a sonorous voice, but he always spoke of the universal matters of the soul. He always stated religion in such terms that the polyglot crowd could understand. He could speak for the spiritual life in such a way that Anglican bishops, Japanese Shintooists, Quakers, African Methodists, Bishops of the Greek Church and the numerous "Bishops" and "Reverends" of all the other faiths could join in. He spoke for us all there.

While he sojourned in Boston my friend, our friend, Samuel J. Barrows, who was then editor of the *Christian Register,* compiled from his writings a little book which he called "Heart Beats," with an introductory sketch of his life occupying some forty pages. Mr. Barrows thought that these selections would stand next in spiritual insight and power to Thomas A'Kempis's "Imitations of Christ."

So here we have the Brahmo Samaj. A new day projection of the spiritual life of man based on non-Christian and non-Jewish foundations. On any page of our dictionary we are thrown back into the vocabulary of our Aryan forefathers who flourished in the Valley of the Ganges a thousand years before Jesus was born. The wealth of whose literature, which Max

Mueller counted years ago, reached at least ten thousand valuable manuscripts. This man who edited the forty-two or more volumes of the Sacred Books of the East, said only a little while before he died that he had but touched the margin of the literary wealth of the Sanskrit literature. In a course of four lectures addressed to the young men who were preparing for the English Civil Service work in India, he laid upon them as their first duty the study of Sanskrit. He called their attention to "England's debt to India."

Out of these older Bibles, the Vedas, these progressive men of the East worked out a philosophy generally known as the vedanta philosohy. The earlier scriptures they claim are monotheistic, antedating all the elaborate complications of the present caste system and horrible social conservatism of India. And these young men claimed that this down-to-date position was justified by the older scripture. That happened in India which has happened among English speaking people. Their own scripture was studied and promoted by the radicals. It is the radical element in American and English scholarship that has pushed what we now call the "higher criticism" and is today insisting most on the literary value of our own Bible.

In other words, the movement of the Brahmo Samaj in India parallels in many ways the Unitarian movement in Christendom. It followed it in its misfortunes, in its successes, as well as in its worship.

Dear Rammohun Roy never got beyond the feeling and the teaching that if you penetrated far enough into the old scriptures you would come upon the incomparable "revelation" and the still inspiring God. But when Chunder Sen admitted that their scriptures might be vulnerable and that there were points of spiritual weakness, perhaps errors in the Hindu scriptures to match the Koran and the Parsee Bible, the members of the earlier Brahmo Samaj resented it. These forward looking younger men had to go off and start another, a newer Brahmo Samaj, a little more radical. Even Roy, when his friends came to prepare his body for the burial in that far off foreign land, although he had burned his life out in combatting caste and child marriage and the cruel Indian system of widowhood, they found the sacred Brahmin string around his own body. He never could quite break that. And Sen, while protecting his own young people from the burden of child marriage, when it came to the betrothal of his own little daughter, conformed to the social customs of the time and had the usual parade when she as a child was given in marriage.

This Brahmo Samaj movement in India has led in two or three great protests. Rammohun Roy was sufficiently in the confidence of the English Government that through his influence and co-operation the cruel rite of Suttee, which required or at least permitted, the wife to burn or consent to be burned on the funeral pyre of her husband, was abolished. It was English law that pronounced that illegal and the English law was passed in the face of learned protests from the native chiefs. The English based their action and their right to do it on the fact that learned native scholars were prepared to prove that it was resting on a misconception of an old Pali text and that their own scripture properly interpreted would condemn it. So the horrible burning of widows on the funeral pyres of their husbands was brought to an end by an English enactment, justified by the radical interpretation of the sacred scriptures of India.

From this movement came again a vigorous protest against child marriage. When Keshub Chunder Sen and his own cousin Mozoomdar took their wives to a social function, even of the Brahmo Samaj, they gave offence and there was protest and there was quarreling. Here was the opening wedge for the social and legal rights of women.

All of this is paralleled in the story of Unitarianism in England and America. We have had our "Western issue." Theodore Parker, the Chunder Sen of Boston, was ignored by all the Unitarian ministers in Boston. The learned and saintly Henry Ware felt that Parker had forever ostracized himself from the confidence of the Unitarian movement.

But spite of the Unitarian movement in the western world and the Brahmo Samaj movement in the eastern world, spite of all their high accomplishment on many sides, they have become negligible sects. The Brahmo Samaj now represents small groups of people that seem to have little contact with the common life about them. But when we remember that Rabindranath Tagore, who won the Nobel prize for the greatest contribution in literature in all the world two years ago, is a product of the Brahmo Samaj, we see its triumphal career. In a history of the Brahmo Samaj, written by a native from the standpoint of a native, I counted thirteen different Tagores connected therewith, and Bipinchandra Pal, the author of the "New India," that I spoke of in my annual review, belongs to this modern movement. His very suggestive book on "The New Spirit" in India consists of addresses most of them delivered at one time or another in one form or another at meetings of the Brahmo Samaj. He is now leading the movement that seeks to release the Brahmo Samaj from sectarian fetters and to rededicate it to the civic life of the new India.

It was Bipinchandra Pal who joined with Mozoomdar and Keshub Chunder Sen to vindicate the character of Jesus, and in the face of Christian missionaries in India, believes that it is possible to evolve a state, to build up a nation that will be so fair to the differences, so appreciative of the affirmations of the big faiths of the world, that Mohammedan and Parsee, Christian and Hindu, Jew and Buddhist, and their brethren in other faiths, may live and work together and share together the bounties of the world.

In India today is realized a synthesis far more profound, inreaching and outreaching than anything that we of the United States dare face. Ecclesiasticism succeeds today in making an impassible gulf in the United States between the Roman Church and the Protestant confession. There is a clear, clean cut distinction between the new progressive Jew and the new progressive Christian, although in their philosophy there is no dividing line, absolutely none. The same thing is not true, according to the vision of this Hindu Bipinchandra Pal, in India. The prophet of the "New India," himself a product of and a worker in the Brahmo Samaj, says to the members of the Brahmo Samaj, "You must forget your protests that

involve quarreling and contradictions on the inside. You must cultivate that fraternity which our great leader Rammohun Roy found in the Parsi Bible which he translated for our benefit out of the Vedas and the Koran and the Christian scripture. These studies enabled him to become a teacher and an interpreter of the Nazarene to his own followers."

This is a program that is inspiring. It is a possibility that shames our boasted liberality and open handedness. It was this sympathy of religions that made Mozoomdar the orator pre-eminent of the Parliament of Religion.

Next to Mozoomdar in interest were two young men from India, Dharmapala, the Buddhist priest from Ceylon, and Vivekananda, the interpreter in his way of the Vedanta philosophy, a philosophy based on the Vedas, which according to the claim of its modern interpreters is fundamentally, primarily and historically the philosophy of theism. It is an effort to interpret the universe in terms of spirit and to bind all men in an ultimate unity with God.

These people in far off India have undertaken a larger synthesis than we have dared for Chicago. At the root of our synthesis what is there in our United States? The common ballot. That is essential if there is to be a common democracy. Our co-religionists in Asia stand for a democracy based on the fundamental brotherhood of man. They stand for a fraternity that implies the over-arching providence of an eternal, intangible, ineffable God.

It is pathetic to find how this Brahmo Samaj in one movement after another tried to shake itself loose from the socially conservative, from the idolatrous practices of the Hindus. It was all very well for them to say that there is not a shadow of justification in our scriptures for idolatries. These images and forms are the growth of superstition, of ignorance, but at the same time they themselves were bound hand and foot by idolatry.

The story of the Brahmo Samaj as a radical *sect* of Hinduism is circumscribed as the story of Unitarianism in America is circumscribed. It is a negligible *sect* in Protestantism, a small coterie of refined people gathered around Harvard College and largely at home in Boston.

But this is the story only on its external, its unsympathetic side. On the other hand the story of Unitarianism is the story of the triumph of Ralph Waldo Emerson, of all the great thinkers from the first martyr, Michael Servetus, who was burned in Geneva because he would not pray to the "Eternal Son of God" rather than to "the Son of the Eternal God." That was all the difference. Said the official bishop after the fire was kindled, "Pray to the eternal Son of God and you will be released." "I pray to the 'Son of the Eternal God!' "

The closing session of the Parliament of Religion was a great double meeting that crowded and overflowed both Washington and Columbus Halls, each of them holding at a maximum nearly five thousand, the program given in the one being repeated in the other. As soon as a speaker had finished his address in Columbus Hall he passed out and repeated himself as best he could in Washington Hall. All representatives where possible were given a chance to say their goodbyes. A little book, "The Chorus of Faith," was compiled by representatives of All Souls Church and published through the generosity of William Kent, the work being directed by the pastor. In this book are printed gleanings of the most significant sentences that were heard during the mighty session of seventeen days. At the closing session I, who had acted as Secretary, am reported as having said in part:

I stand before you tonight with my brain badly addled, with my voice a good deal demoralized, with my heels somewhat blistered, but with my heart warm and loving and happy.

. . . . . .

But I will not stand between you and your further pleasures, except to venture, in the presence of this vast and happy audience, a motion which I propose to repeat in the next hall; and, if both audiences approve, who dare say that the motion may not be realized? It has been often said, and I am among those who have been saying it, that we have been witnessing here in the last seventeen days what will not be given men now living again to see. But as these meetings have grown in power and accumulative spirit I have felt my doubts give way, and already I see in vision the next Parliament of Religions more glorious and more hopeful than this.

Now when shall that great Parliament meet? It used to take a long time to get around the world, but I believe that we are ready here tonight to move that we shall usher in the twentieth century with a great Parliament of Religions in Benares, and we shall make John Henry Barrows chairman of the American Committee.

That would have put the date seven years ahead, in 1900. Here is a letter that was written mid-ocean on the way home by a Hindu brother:

Pacific Ocean, Oceanica, October 24, 1893.

My Dear Brother Jones:—This is what I have entered in my diary on the third of October: "I will help Brother Jones to carry out his object to hold the Parliament of Religions in Benares. I will revisit America two years after. I will prepare the way for the Benares Congress. The first Parliament was held in the youngest city and the first in the twentieth century will be held in the oldest city. The Maharajah of Benares will be asked to become the patron."

On the 12th instant I made the following entry: "I will work hard to make the second Parliament of Religions a success. Brother Jones and Pipe, I hope, will work hard to make it so. Maharajah of Benares and Norendro Nath Sen must be asked to give their services. The Theosophical Society must co-operate with the committee. We will succeed. Liberty loving religion will triumph. Sarnath (in Benares) is the best place to build the hall. Let the Buddhist government be asked to co-operate."

The editor of the *Hindu*, MADRAS, Mr. Norendro Nath Sen, editor of the *Indian Mirror*, Calcutta, are leading Hindus whose co-operation is necessary. I hope you will send report of the Parliament's work to the Maharajah of Benares, India. We have seven years before us. Let us lead pure lives, and work, and we shall succeed. Peace and blessings to you.

Yours ever,

H. Dharmapala.

The Secretary of the Parliament of Religion was right. Dharmapala was right. I have been unhappy and ashamed of myself in these seventeen years that have followed the date fixed for a second parliament because I failed to do my part. It could have been done, it might have been done, it ought to have been done. The only reason that it was not done is that others, like myself, became so entangled in smaller things nearer home. Abraham Lincoln Centre and All Souls Church had to be maintained. But the world is waiting today for some superb reuniting, effective recognition of the common bond that now unites all worshipping spirits under the sun.

About ten or twelve years ago I was in Boston attending a meeting of Liberals from different parts of the world. I was seated beside a professor from Paris whom I had long known through his books but whom I had never met before. At the banquet table he put the question, so often put to me, "Will we ever have another Parliament?" I said, "Yes," and told him of my goodbye speech and of Dharmapala and his plans for meeting in India. The conversation drifted to other things. The banquet went on, but before the close my neighbor, the French professor, said to me, "I cannot get your Parliament out of mind. I have been thinking about it. I do not think you are right. The Parliament ought not to go to India. It could do better. I know from my Arabic studies and from leading Mohammedans that the Mohammedan world is ready to undertake such a conference. I am going back home and talk about it and write about it and inside of six months you will hear from me." He mentioned the place, some Mohammedan community on the southeastern shore of the Mediterranean where such a parliament might be held. He continued, "I am sure Professor —— will take hold of it, and ——, a man of great wealth in ——, may plank down the necessary money. We will have the next parliament under Mohammedan auspices." But before the six months had come round my French friend had passed to the beyond and the world is still waiting for the touch of executive energy and prophetic faith to demonstrate once more that these prophets of the "new India" are right and that the higher synthesis for which we pray and hope is to come not out of economic conditions, though they must improve, not out of diplomatic strategy, but out of the fundamental universalities of faith in God, the life of the spirit, a confidence in things intangible, the necessary conclusion of the logic of faith.

Judged statistically the Brahmo Samaj is a negligible movement. Measured by the dogmatism of Hinduism and Christianity it is insignificant. But Rammohun Roy, Keshub Chunder Sen and the dear throbbing heart of Mozoomdar are not to be measured by the Brahmo Samaj, they are not to be judged as representatives of Hindu scripture, but they are prophets of the race, apostles of fraternity, interpreters of that universal gospel which in America has reached its supreme utterance in the words of Ralph Waldo Emerson.

Next Sunday I will speak of The New Hinduism in the West; Theosophy.

Widen our hearts, Father, with the widening thought, deepen our faith, Father, with the deepening wisdom of experience. Help us to feel here and everywhere that we are charter members in the Kingdom of God, partakers with the saints, martyrs and prophets of all ages and times, witnesses of the ever present revelation within and without. Amen.

Books Received

W. B. Huebsch.

England's Debt to India by Lajpat Rai. $2.00.
How to Face Life by Stephen S. Wise. 50 cts.

The Murray Press.

"The Mercy of Hell" by Joseph Fort Newton, D. D. $1.00.

THE SUNDAY SCHOOL

The History and Practice of Religion

Being the First Year's Work in the Seven Years' Course of Study, as Given by Jenkin Lloyd Jones to His Classes at the Abraham Lincoln Centre

Beginnings

Myth and Legend Versus the True Story

Prepared for UNITY by Miss May Johnson and Mrs. William Rothmann

V.

The Antiquity of Man

For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night.

—Psalm xc:4.

We will spend one more hour with the fossil man whose record is found only in the geologic story of the earth. Later we will come to the psychic elements; man's triumph with mind, his language, clothing, housing, ornamentation, his religious and political development.

A map showing the principal cavern regions in southwestern Europe, taking in northern Spain, southern France and a little bit of Italy, indicates thirty-one caverns in France, four in Spain and one at Grimaldi, Italy. It is both pathetic and instructive to know that where man first discovered his ancestry written in the crude tools of the stone age is on the banks of the river Somme, where for the past three years so many gruesome scenes have been witnessed. The stone hammer on that spot has developed into a bomb which thrown from a gun will kill at a distance of fourteen miles.

Kent's Cave in Devonshire, England, was discovered in 1825 by MacEnery, a Catholic priest, and was the first cave in which human bones were found. The last work of which we have record was at Piltdown, Sussex (1913).

Only a comparatively short time ago an interesting story developed from bones found on the Island of Java, the one pet possession of Holland. A newspaper perversion of science announced the discovery of the "missing link." Of course science knows perfectly well that all the missing links have been found and they only wait to multiply investigations so that in place as well as in time the story may be made continuous. The Javan man has been of great interest to scientists and has given us a new technical name, the Pithecanthropus Erectus (erect man-ape). The Encyclopedia Britannica tells us that this name was given by

Dr. Eugene Dubois, of the Dutch army medical service, to the imaginary creature which he constructed from fossilized remains found by him in Java. These fragments consisted of a thigh-bone, two teeth and the upper part of a skull and were unearthed in 1891-1892 on the left bank of the Bengawan River near Trinil. . . The teeth and skull were found together, the femur a few yards away a year afterwards. The discoverer, however, stated it as his belief that the fragments were portions of the same skeleton and belonged to a creature half-way between man and the highest apes and of the Pleistocene age. Much discussion followed the "find" and many authorities have given an opinion ad-

verse to Dr. Dubois's theory. The prevailing opinion is that the bones are human. They are not held to represent what has been called "the missing link," bridging over the gulf between man and the apes, but almost all authorities are agreed that they constitute a further link in the chain, bringing man nearer his Simian prototype.

Investigations reveal that across seas and oceans men have been found linked together. But we should remember that at the time when our early ancestors were here, Ireland, England and Scotland were all a part of the main land. The Behring Straits, cutting Asia from America, are only about thirty-six miles wide. It is only a jump from the American continent to Asia. Doubtless the Nippon archipelago was a part of the main land. We know that geographically slowly but surely the face of the earth has been changing over and over again.

Geographers tell us of the time when this district, the Mississippi Valley, drained into the Gulf of St. Lawrence, and now there is some nervousness lest our drainage canal change the flow and drain out Niagara Falls. Just the drainage of a few hundred feet variation has over and over again changed the water courses of the world.

Lyell, though almost an outgrown authority, makes a very interesting study of the Deltas of the Nile and of the Mississippi. Lyell estimates that the Nile has been making the valley we call Egypt at the rate of about five inches a century, bringing deposits and sediment from the hills and laying it on the fields of Egypt. Through this made soil scientists have bored down sixty feet and found there brick bats and pieces of string. Twelve thousand years ago the Egyptians were making brick and rope out of vegetable fiber. This is offered as a conservative guess as there are no indications there of geologic convulsions.

Lyell made two trips to the United States for the purpose of this study. He finds regarding the Mississippi that what is known as the delta, the man made land, the mouth or rather a series of mouths forming the delta, so called from the Greek letter D, consists of sedimentary matter which extends over an area of 30,000 square miles, and is known in some parts to be several hundred feet deep. He estimates from the conclusions of several scholars that it required 50,000 years for the growth of the delta and alluvial plain. He further says that:

> In 1854, an artesian well bored at New Orleans through strata containing shells of recent species, reached the depth of 630 feet, without any signs of the foundations of the modern deposit having been reached; and the depth of the Gulf of Mexico, within twelve miles of the mouth of South Pass, has been ascertained to be 570 feet, increasing rapidly to 6,000 feet before we arrive at the Florida Straits.

We can see that it is only a question of time before the Mississippi will lay the foundations so that we may go by rail to Cuba.

Lyell also tells us that in 1852 at New Orleans there was found a human skeleton to which scholars are inclined to attribute an antiquity of fifty thousand years. This was buried under four cypress forests of the delta. We know that the California big trees, the sempervirens, are clearly located in time prior to the Christian era, and the presumption is that without any visitations of violence on the part of nature or man they have all the promise of immortality. They ever find new resources in the storm, fresh material from rays of light and the fertilization of nature.

The older scholars divided prehistoric time into the New and Old Stone Ages, the Bronze age and the Iron. Now Geikie divides them into archeological stages as follows:

1. Chellean, so named from Chelles, a town east of Paris.
2. Acheulian names from St. Acheul in the valley of the Somme.
3. Mousterian, taking its name from the caves of Le Moustier in the valley of the Vézère. The implements of this age showing a greater variety of form and are usually more finally chipped than those of the preceding stages. (These are the older palaeolithic.)
4. Aurignacian (so called from the grotto of Aurignac, Haute Garonne), represented by stone implements of many varied form, and by artifacts of bone, horn and ivory.
5. Solutrean (from Solutré, Saöne-et-Loire), characterized by beautifully shaped and finely finished flint implements.
6. The Magdalenian (named from the rock shelter of La Madeleine in the valley of the Vézère, notable for the great variety of its artifacts of bone, horn and ivory.

Nos. 4, 5 and 6 Younger Palaeolithic.

7. Azilian (Transition Stage), helping to bridge over the gap which in many places separates the Palaeolithic from the Neolithic age.
8. Neolithic.
9. Bronze Age.
10. Iron Age.

When we come to study the origin of art we will study these names more carefully, particularly the name Magdalenian, which seems to indicate a period when these old friends of ours were art mad. They were forever etching, moulding and painting. They carved the walls of their caves with decorations purely creative.

There are certain words coming up in these books which if we knew their derivation would become exceedingly interesting and suggestive. The earliest recognition of an entirely extinct race of men was that which was called the "Neanderthal," found in 1856 near Dusseldorf, "and immediately recognized by Schaaffhausen as a primitive race of low cerebral development and of uncommon bodily strength." This is one of the earliest finds of one of the lowest human skulls. The Trinil skull was found in the drifts of the Trinil River, Java. The Piltdown skull is one of the latest, found in Sussex.

Osborn in his work on "Men of the Old Stone Age" gives illustrations made under the direction of expert ethnologists, and we can see how exaggerated has been our conception of primitive man as a monkey. These illustrations give even to the Java man an attractive face. Science is trying to be just with the past. Cro-Magnon, one of the latest scientists, seems to have a brain almost as large as that of modern man and it is believed that he supplants an inferior race.

The conviction is forced upon us that we are unified in our ancestry however we may be divided in the present and however we may quarrel about the future. Such a realization is a sure way of enabling us to view our problems in their proper perspective. However interesting geologically speaking the story of the Nile may be, it is not so profitable as the parallel psychic story of the people who lived in the Valley of the Nile, the men who tried to secure immortality by sacrificing thousands of lives to build stupid pyramids which now point their fingers to the sky in derision of those who have gone. We will soon begin to see how all along slowly but surely the psychic elements have been creeping in.

QUESTIONS.

(1) When, where and by whom were the first traces of bones of cave men found?

(2) When and where was the "Neanderthal Man" found?

(3) Where were other skulls and traces of early man found?

(4) How is the evolution of man found in the art fragments left?

Three Times Seven Millions

To the Editor of UNITY:

Ex-President Taft declares that we can send 7,000,000 men to Europe and that this number is no larger in proportion to our population than the number which Canada has sent.

Mr. James P. Monroe, fresh from official duties in Washington, tells us that we require three men behind each man sent. These must supply ships, fuel, food, clothes, munitions, repairs, to say nothing of doctors and nurses. Three times seven million men plus seven million soldiers mean more than there are male voters in the United States.

If practically all the voters of the country are either soldiers or are producing food, munitions, etc., needed by those soldiers, the remaining 75,000,000 inhabitants, chiefly women and minors, must produce all that is needed for their own support and likewise food and clothes for all who are providing for the soldiers plus all the expense of usual civic administration.

There has been enough failure of foresight in preparation for our war contingencies. We cannot afford any more. Failure to think the thing through has been costly and discouraging, though not surprising, considering the stupendous undertaking. But let us not now indulge in wild conjectures and later have to eat our words regarding the great things that we promised.

Let us do a little arithmetic and reasoning. Did Canada supply her own ships and equipment? When the 28,000,000 whom we plan to withdraw from usual production were at work, was it not much cheaper for Canada to get supplies here than it will be for us to provide them for ourselves if these men are withdrawn from production of their usual products?

A morning editorial in a Boston paper glibly assures us that our enormous loans are by no means a great drain. "It is largely a matter of bookkeeping," it assures us; "the billions are gathered in by Uncle Sam but they are almost immediately expended and put into circulation. High wages are paid and a very large proportion of the money goes into the hands of the people, who will promptly spend it." Elementary economics, which ought to be taught in the seventh grade, is all a mystery to hosts of gullible readers who cannot see through a juggle of words. If only money circulates, they see no difference between the production of things which everyone needs and production of what no one can eat or wear or use for any purpose that builds up the body politic.

If a roomful of people exchange pocketbooks as fast as possible until they are exhausted, there will be rapid circulation of money, no doubt. But unless circulation leads to production, and to production that creates life, not death, all Uncle Sam's splendid bookkeeping will not prevent people from starving.

Charles M. Schwab is proving a man of vision. He has just uttered a profound pronouncement. He says: "The Bolsheviki sentiment must be taken into consideration, and in the very near future we must look to the worker for the solution of the great economic questions which are now being considered." The most statesmanlike declaration that has come out of Europe since the war began came from the British Labor Party a month ago, which was, I believe, published in full only in the New York *Evening Post*. Henderson and his colleagues are the true prophets for today. They are preparing for a larger and juster conclusion than Lloyd George has felt free to propose. They are determined not only to beat the Kaiser, but to bring "the defeat of militarism on both sides."

While vigorously urging on the war, they nevertheless see what Mr. Taft and most of his associates have ignored, that mere force and numbers cannot assure a victory that can be adequate and conclusive. They are working for even larger ends than those presented in the League to Enforce Peace.

It is quite possible that even 7,000,000 men in khaki three years hence could not undermine the vicious hold of junkerdom on the German people more than three things which could be honorably conceded now and are not essential to world peace. One is the explicit repudiation of the economic war planned by the Paris Conference; the second is autonomy for Alsace-Lorraine while still remaining in the German Zollverein, thus leaving access of Germany to her iron mines; the third is the British Labor Party's proposal to put German colonies and other equatorial African colonies under international control.

LOTHROP LORING.

Boston, January 26, 1918.

THE PEACE SWORD.

(Among relics of the Civil War are swords which were not used.)

Hangs on the wall a clean, bright blade;
Oh—gaze upon it—unafraid—
Around it lurks no gruesome shade—
The sword which never went to war!

No human gore its steel makes dim—
Its smooth edge breathes no horror grim;
Ne'er has it heard the burial hymn—
The sword which never went to war!

It ne'er has made the widow groan—
Nor harkened the sad orphan's moan;
And hath a glory all its own—
The sword which never went to war!

Ah—wave it that war-flags be furled;
That weapons all afar be hurled—
Then kneel beneath it, happy world—
The sword that never went to war!

New Albany, Ind. EMMA N. CARLETON.

Keep a task in your hands; you must labor;
By toil is true happiness won.
For foe, and for friend and for neighbor,
Rejoice, there is much to be done.
Endeavor, by crowning life's duty
With joy-giving song and with smile,
To make the world fuller of beauty
Because you were in it awhile.

—*Nixon Waterman.*

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THE FIELD

"The World is my country, to do Good is my Religion."

A VOICE FROM FAR OFF AUSTRALIA.

The following private letter from a well known representative of Australian life, with the accompanying manifesto, is another tiding of the coming day borne across the wide seas:

I am inclosing a little leaflet that a few of us outcasts ventured to circulate in connection with the second referendum on conscription to be taken tomorrow. We are fighting under all sorts of restrictions. The country is governed by regulations issued to the Executive under the War Precautions Act. One of these regulations authorizes the prosecution of all persons making statements that are untrue in regard to conscription. The Attorney-General is the one who authorizes prosecutions, and the witnesses against us are the very officials whose figures we are challenging, and the magistrates almost always are militarists. The Attorney-General is authorizing all sorts of persecutions and prosecutions. The censorship is not extended to militaristic papers which are publishing matter that our own organs are prohibited to publish. Our journals are in a constant state of siege, police visits and confiscations, etc., being of daily occurrence. The whole of the "great" dailies is ranged against us and all the little country curs yelp with them. The mails,—for us,—are intercepted, our literature side-tracked, our telegrams and letters often suppressed. If then we lose the vote this time it will not be by reason of a fair presentation of facts. If we win it will be by the heroism of our advocates and the audacious overreaching of themselves by our opponents. We hear faint rumors of pacifist propaganda in U. S. A., names are occasionally shudderingly alluded to by the dishonest and the misled press. In our little pacifist papers and greater labor organs we get a little more news, but not much, as the censorship is very efficient.

There is a huge reaction, however, preparing and we hope to bring Australia largely into line with the Kingdom of God, so far as internationalism is concerned. With best good wishes.

Yours faithfully,
A. J. P.

P. S.—I put this in a special envelope and address it as I do hoping it will be likelier to reach you.

MANIFESTO FROM PROTESTANT MINISTERS.

"Conscription and Christianity."

To the Electors of Australia.

Fellow Citizens:—With almost complete unanimity the several branches of the Protestant Church have given their strong support to the principle of Conscription.

As these bodies are religious and not political they must base their attitude upon the Christian religion.

We, therefore, the undersigned ministers of religion, desire to express our complete dissent from the view commonly taken by our fellow ministers. We, too, claim to base our attitude upon those fundamental principles of Christianity which are the common possession of all churches. We declare we can conceive no more amazing or incongruous spectacle than that of ministers of the Prince of Peace advocating often with intemperate zeal the subordination of the rights of individual conscience to alleged military necessity.

In taking such a course Christian ministers seem to be abandoning the Christian tradition, and to be proclaiming to the world the failure of the laws of Christ.

We are far from accusing our brethren of hypocrisy or conscious desertion of Christian principle. We believe that they are acting from what they conceive to be the highest motives. We hold, nevertheless, that they are grievously misrepresenting their Master and irreparably damaging the moral prestige of the Christian church.

The present indefensible position of many churches and ministers is, we believe, the result of a gradual process of which they themselves are hardly conscious, by which a new religion is being built on the ruins of that Christianity which the war is trampling underfoot.

The new religion which is invading the Christian churches is the religion of the State.

In this new religion patriotism is the virtue which takes the place of Christian brotherhood; the State replaces God, and the national flag replaces the Cross. Its supreme law is not the law of God, but the military safety of the country.

We earnestly commend to the attention of our fellow Christians the words recently spoken in the British Parliament by Lord Hugh Cecil:

"There are a great many people who care about religion, but care much more profoundly about their country. Those people have embarked upon the path down which Germany has gone. To say that the safety of the republic is the supreme law is profoundly untrue. Not the safety of the republic but the divine law is the supreme law. For the honor and credit of this House, for the sake of the country of which we are citizens, because I would rather die than abandon the faith I hold so dear, I earnestly hope that we shall adhere now and forever to the old doctrine, that much as we love our country, we love something better, and when appeal is made, our answer will be clear, firm and without hesitation."

These words state forcibly yet charitably, a truth of vital importance to us all. We believe that when our fellow ministers preach conscription in the name of religion, they are speaking not in the name of the Christian religion, but of that other religion which we have described as the religion of the State, and that if we take care not to confuse these two things, but seek an answer to the question in the light simply of Christian principles, we shall recognize the incompatibility of Christianity and conscription.

In all charity and good will we urge

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upon our fellow Christians the earnest consideration of our view.

(Signed)

Fred'k Sinclaire, Free Religious Fellowship, Melb.
Charles Strong, Australian Church, Melbourne.
H. Hope Hume, Congregational Minister, Vic.
F. Clemens, Baptist Church, Murrumbeena, Vic.
A. Rivett, Independent, N. S. W.
W. H. Beale, Methodist, N. S. W.
B. Linden Webb, Methodist, N. S. W.
William Cooper, Australian Rep. Society of Friends.
Arthur J. Prowse, Presbyterian, Tasmania.

Authorized by F. Sinclaire, for the Anti-Conscription Committee of the Free Religious Fellowship, Guild Hall, Swanston Street, Melbourne.

There are nearly two million acres of tobacco land in the United States that ought to be turned into the production of wheat. That's the simplest way to increase the crop, and stop the waste.

And to think of it!—they laugh at old Ben Tillman because he is the only member of the United States Senate that is on the warpath against tobacco!

Oh, it's a joke to be against tobacco—a sort of form of being "nutty," fanatical, preachy, etc.

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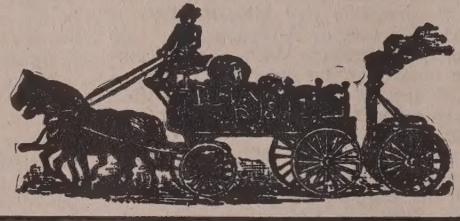

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